

Jews

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AMERICAN JEWS AND THE WAR

The Human Side of America's
Outpouring of Relief for the
Suffering Jews of Other
Countries

By JOHN W. SCHMIDT
and CROMWELL CHILDE

FOREWORD

By ALBERT LUCAS

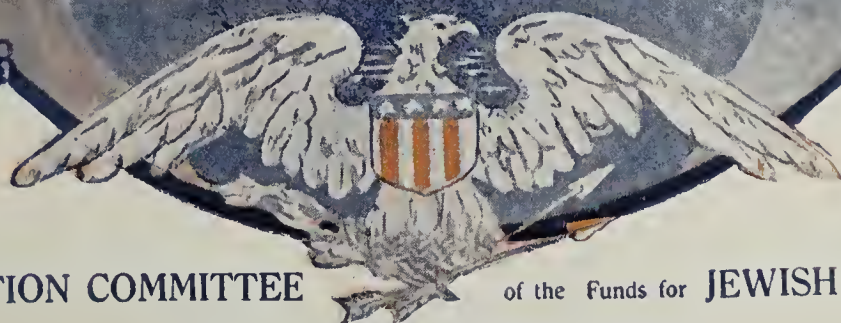
Secretary, Joint Distribution Committee of the
Funds for Jewish War Sufferers

J. Keller

OCT 20 1948

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NEW YORK CITY

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JOHN W. SCHMIDT AND
CROMWELL CHILDE.

FOREWORD

By ALBERT LUCAS

Secretary, Joint Distribution Committee of the Funds for Jewish War Sufferers.

There came to the office of the Secretary of the Joint Distribution Committee some months ago, two newspaper men, Mr. John W. Schmidt and Mr. Cromwell Childe, one of the editors of the Brooklyn Daily Eagle, the authors of this book. Among the many duties devolving upon the Secretary, has been to give to the public, through various channels, the facts as to the progress of the war relief work undertaken by the Jews of America in behalf of suffering Jewry in the war zones of Europe and in Palestine.

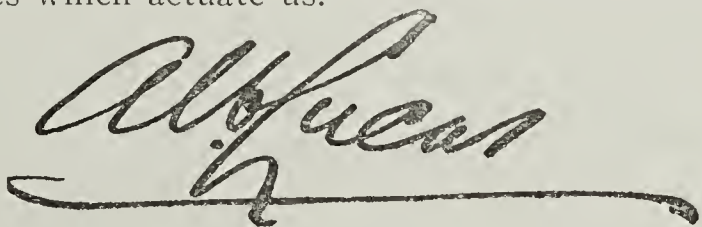
The work done by the three committees engaged in raising funds throughout the United States, the American Jewish Relief Committee, the Central Committee for the Relief of Jews Suffering Through the War, and the Jewish People's Relief Committee of America, has centered in the Joint Distribution Committee, which has transmitted to the different committees abroad the money contributed by the Jews of America to the three committees.

My connection with the Joint Distribution Committee and the cause of war relief since its inception, enabled me to put at the service of Mr. Schmidt and Mr. Childe the facts they sought. It was further made possible for them to come into close contact with the leaders of American Jewry and with the various elements in Jewry which have gone to make up the personnel of the three committees and of the Joint Distribution Committee. They have been enabled to make an intensive study, under unusually favorable circumstances, both of war relief work in its larger aspects and of the personal characteristics of the leaders in Jewish war relief, no less than of the rank and file of the men and women who have contributed to its success.

This book, which came unsolicited from their pens, is the result of their observations. I vouch for the accuracy of the basic facts contained herein. Upon the authors' conclusions and the flattering estimate they, as non-Jews, have made of the Jewish character, I, of course, make no comment.

As Secretary of the Joint Distribution Committee, however, I take pleasure in commending this little volume to American Jewry. It is a valuable contribution to the cause in which we are all so deeply concerned. I believe that it will give those readers who are not of our faith a new and different light upon the motives and impulses which actuate us.

May 15, 1917.

A handwritten signature in dark ink, reading "Albert Lucas". The signature is written in a cursive style with a long, sweeping horizontal line extending from the bottom of the name.

PREFACE

There has been much of distinctly human interest in the achievement of American Jewry in raising a total of more than \$8,000,000.00 for the relief of the Jews of Europe and in Palestine affected by the war. Neither the bigness of the amount raised nor the fact that a much larger sum is in process of now being contributed by the three million persons of Jewish origin in the United States, constitute the most important factors in the vast undertaking.

Nor do the sensational collections, running into the millions at single meetings, nor individual contributions, unequalled in the history of philanthropy, begin to convey an adequate idea of the qualities of mind and of heart which make the Jewish people stand forth unique among the diverse races of the world.

It has been the authors' aim to give to the American public an intimate view, in narrative form, of what they cannot but regard as one of the most remarkable illustrations of homogeneity, unselfishness and capacity to do for others, shown by any people at any time in the world's history.

The story itself breathes romance, pulsates with heart throbs and is replete with inspiration. Indeed, there is a very great deal in the Jewish character, as disclosed in what American Jews have done from purely humanitarian motives, worthy of emulation by non-Jews of all faiths and nationalities.

Striking as is what has been accomplished by American Jewry for their co-religionists visited with disaster across the seas, equally striking is the manner in which the needs of the less fortunate at home have been met without diminution of aid, despite the golden stream which has given comfort and life to the stricken of other lands.

With the United States now involved in the war the loyalty of Jews to this government, their affection for this flag and the unanimity displayed by them in support of American ideals, no matter what the land of their birth, provides an additional example to other Americans.

The authors desire to express their appreciation of the valuable co-operation they have received from Mr. Albert Lucas, Secretary of the Joint Distribution Committee, and from the other prominent Jews from whom they have obtained the facts which have gone into this book. There have been many workers whose names are necessarily omitted from this volume; men and women who have done much. The authors have only mentioned those with whom they have been brought into personal contact or those whose acts have come to their attention. They only trust their work may prove in a slight measure helpful in advancing the cause in which so many are unselfishly engaged and in bringing about a better understanding of the Jewish people on the part of those who are not Jews.

With these ends in view, the authors gladly place at the disposal of those who may desire to give wider dissemination to any of the material herein contained, the right to reprint any part or parts of this volume.

John W. Schmidt
Cornwell Childs

THE BOOK

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AMERICAN JEWS AND THE WAR

A small hall, up several flights of stairs; expectant faces; women, some old and hatless, with shawls over their heads, sparsely sprinkled through an audience in which men, old men, predominate; here and there younger men; upon the platform plain wooden chairs, a table with a cheap porcelain pitcher in the center and beside it a glass. There is the steady buzz of conversation. Many of the men, long bearded, wear their hats. One by one men mount the platform and are seated.

Conversation continues. Some of the older men speak a strange language. Indeed, there is the mingling of the tongues of many nationalities. The voices are subdued, but emanate from all parts of the room, which presently is filled. More men mount the platform and seat themselves at random. In all there may be twenty seated there. One of the last to walk to his place is young, clean shaven, dark haired and dark eyed; his expression serious and tinged with sadness.

He takes a seat to the right of the table. Another man moves his chair to the table's left. Still the conversation goes on. The man to the left of the table rises and uplifts his hand for silence. The signal is instantly obeyed. He makes a few remarks and hastens to introduce the serious visaged young man who explains that he has met with an injury to his foot and must remain seated while he addresses the gathering. He moves his chair to the front of the platform and begins to speak in a low voice. His first words are in Hebrew—"Sholem, Sholem, Lorochook, Velakorov," (Peace, peace—from those afar, from near)—but he speedily launches into English.

This, in effect, is what he says: "Brothers and Sisters: I have just come from a land of desolation, a land of starving women and little children, a land without heat, without employment. I bring you greetings from the Jewish people almost about to die."

There is a protest from a man dressed in a loose-fitting suit of black. He speaks Yiddish. The speaker on the platform stops. There is a colloquy between the Chairman and the man in the audience. Others stand up in different parts of the hall and ask to be heard. Each is given his say. Some speak English, some Russian, some German, some Yiddish, a few Hebrew. We learn from those who speak English that "outsiders" are present; that it was supposed the meeting would be an executive one and that there are objections to the speaker continuing his message.

Jacob H. Schiff Just "One of the Crowd."

A small man, seated near the front of the room, gets up and asks the floor. To his right is a patriarch with flowing beard; to his left, a middle-aged woman wearing a faded dress. "You are recognized," says the Chairman.

The little man is Jacob H. Schiff, probably the richest Jew in America; head of the firm of Kuhn, Loeb & Company, bankers. Mr. Schiff, speaking simply, asks for unity, for an end to dissension and that the speaker be permitted to finish what he has to say. There are a dozen interruptions. Mr. Schiff, meanwhile, patiently awaiting his turn to be heard anew.

No one is denied the floor. There are present venerable Rabbis of the Orthodox faith, many of whom cannot speak English; Reformed Rabbis; some small business men, tradesmen, and merchants, but a few years here; men whose incomes for a decade do not equal Mr. Schiff's for an hour; there are Jews born in Russia, in Poland, in Lithuania, native American Jews; young Jews, whose parents or brothers and sisters are in the war-ravaged lands of Europe, some of them doubtless refugees—their kin here know not where; there are old women and men whose sons are fighting in the armies of one or the other of the belligerents—these and many others, typical of every strata of Jewish life in America.

Many wish to be heard, many ply questions, and still Mr. Schiff remains quietly standing. At last, all have had their say. The Chairman gives his decision that the speaker tell the gathering such things as he believes fit, in the circumstances. Not until then does Mr. Schiff resume his seat.

And who is the speaker?

The Jews' "Man of the Hour."

It is Dr. Judah L. Magnes! Rabbi, orator, scholar, "Man of the Hour" in the hearts of the Jewish people and who has just returned from Europe, where he went to see in what manner had been expended more than six millions of dollars contributed by American Jews for the relief of the Jewish war sufferers and who is here to report on his observations.

Dr. Magnes continues his recital: "There is nothing to get excited about," he says. "There is nothing of the dramatic, nothing of the picturesque; there is no movement from place to place; there is no persecution to stir the imagination, as in the beginning of the war. What remains now is dead, dull, voiceless misery."

"And what of Jewish womanhood under this blight of war, of want, of ordeal?" he asks. "I will tell you that of which every Jew may be proud. There are young women, beautiful women, who have not eaten in so long they cannot tell you when they partook of their last meal. Of these there are hundreds.

"In Warsaw, all is not want. There are restaurants and cafes with brightly burning lights, with music, tables bounteously spread. The theatres house merry throngs. The lights, the laughter and the gaiety, the warm food, the invigorating drinks—all these are to be had for the asking.

"Handsome young German officers, arrogant, proud, wearing attractive uniforms, with glittering sabres at their sides, money jingling plentifully in their pockets, throng the streets, fill the places of amusement and live on the fat of the land. There is the light of desire in their eyes. The wine has made them bold—they do not hesitate to gratify their passions.

The "Hunger Woman."

"In nearby streets—but a stone's throw away from the places of plenty—in rooms where there is no heat, oftentimes not even a candle, with cupboards bare: alone, separated from parents, from brothers and sisters, the flower of Jewish womanhood holds itself aloof. I entered such a room and beheld one of these young women. She was young, nineteen or twenty. She was also beautiful, very beautiful. She was seated at a table, reading. I asked her what the book was about. It was, she said, a

Yiddish translation of Knud Hamsun, and its title, 'Hunger.' 'Does he understand something about hunger,' I asked? 'Oh, he talks of hunger as though it were two hundred or three hundred years ago,' she answered. I asked her, 'do you know more about hunger than he does,' and she replied, simply, 'perhaps I do know more!'

"That young woman might have gone out on the streets of Warsaw and sold herself. But she did not. I tell you it is wonderful to see how the Jewish women are bearing up under this calamity. How few sell themselves for food for themselves or for their families. I have statistics to show this and the testimony of German officers to show it—how the Jewish women are preserving their honor and the honor of their people throughout this great catastrophe."

A deep silence falls on the room.

Here and there a woman stifles a sob!

But Dr. Magnes' hearers are, for the most part, stoical. It is plain they are much moved, but they do not give way to their emotions; rather does the stillness in the room reflect the mental strain under which both speaker and hearers are laboring.

Several moments elapse, and then Dr. Magnes tells in a few words, without raising his voice, in the tone of ordinary conversation, what he saw in Vilna, in Kovno, and elsewhere.

There are more interruptions. The speaker is asked by an old man, whose voice trembles, "What of Russia?" "What of Bulgaria?" "Of Galicia?" "Of Lithuania?" still others ask, and each is answered, one in English, another in German, another in Yiddish.

Oscar S. Straus Gets the Floor.

Yet one more man stands up. He is short of stature. Kindly eyes show beneath a high, broad forehead. His figure and features are delicate, he wears a sandy beard.

"Mr. Chairman, may I ask a question?" he queries.

"Yes," replies the Chairman, who by this time we have learned is Louis Marshall, prominent New York lawyer. "Yes, Mr. Straus."

The speaker this time is the honorable Oscar S. Straus, Ex-Ambassador to Turkey, the first Jew to sit in the Cabinet

of a President of the United States, Secretary of Commerce and Labor, under President Roosevelt, and now Chairman of the Public Service Commission of New York City.

Mr. Straus asks Dr. Magnes what he has heard from a certain part of Russia. He is answered and resumes his seat. Scores of similar questions are asked and answered.

There are others of note at the meeting. Among them is Felix M. Warburg, partner with Mr. Schiff in the firm of Kuhn, Loeb & Company; Herbert H. Lehman, another banker, brother of a Supreme Court Judge of New York State; Albert Lucas, who has been in the forefront of Jewish communal, social and philanthropic work for a quarter of a century; the Rev. Dr. Bernard Drachman, President of the Union of Orthodox Congregations of America; Meyer London, the only Socialist Representative in Congress; Harry Fischel, large realty operator and philanthropist; Dr. Paul Kaplan, ex-Russian revolutionist, now practicing medicine on the East Side of New York; Miss Harriet B. Lowenstein, lawyer and one of the three women certified public accountants of New York State; Sholem Ash, famous Yiddish writer; Cyrus L. Sulzberger, business man, candidate for President for the Borough of Manhattan, New York City, at a recent election; David M. Bressler, social worker, and one of the early pioneers in war relief; Isidore Hershfield, charity worker and lawyer, who, previous to Dr. Magnes, went abroad to study the condition of the Jews in the war zones and has addressed many meetings since his return; Julius J. Dukas, head of the Jewish Free Loan movement in the United States; Morris Engelman, Financial Secretary of the Union of Orthodox Congregations of America; Rabbi S. Margolies, President of the Union of Orthodox Rabbis of America, and many more.

Where Democracy Rules.

We cannot distinguish, from their bearing, from any special mark of deference shown them, from the places they occupy in the audience or on the platform, from their participation in the proceedings, nor by any other outward evidence, who are the great and who the lowly—who the leaders and who the followers—in this work for humanity.

Here, then, we feel, is Democracy. Here is Equality. Not of birth, of station in life, of affluence, but of Rights and of Op-

portunity. Here is that Democracy so long sought, so long theorized about, so seldom seen in practice. Here is the Jew among Jews. Here are the principles of the Faith of the Fathers exemplified in the present. This is not a gathering in which any person seeks honor or applause; it is a gathering called to consider a tragedy—a tragedy affecting all humanity and with dread result the Jewish race.

This little assemblage of men and women—numbering not more than two or three hundred in all—is America's answer to that tragedy. It is the men and women who represent the Jews of the United States banded together to feed the needy, to bind the wounds of those who bleed, to shelter the raimentless and to house the homeless. Jews who are determined their brothers and sisters in Europe shall not die, if their help can save them; whose sympathy goes out to the little children and to the old men and women. Jews who have already given according to their means, but who meet to hear what still is needed; to give again, and yet again and to find ways to keep on giving.

A Meeting at Carnegie Hall.

What is the sequel to the story Dr. Magnes has unfolded? It is a few weeks later.

This time the scene is changed to a great auditorium, to Carnegie Hall, one of the very largest meeting places in New York City. Some 5,000 persons fill every part of the great building. They come from all over the United States. Tickets of admission have for days previous been exhausted. Thousands of persons—unable to gain admittance—clamor at the doors. Again the assemblage is made up of the exalted and the lowly of the Jewish race.

Nathan Straus, who has saved the lives of countless babies by the distribution of free milk, is the Temporary Chairman. He has not attended a public function in over five months, because of his grief and worry over the sufferings of the war victims; but, he cannot remain away from this meeting, he tells the gathering. The Permanent Chairman is Jacob H. Schiff and the speakers also include the Mayor of the City of New York, John Purroy Mitchel, a Roman Catholic; a representative in the Senate of the United States, James A. Reed, Senator from Missouri, together with Rabbi Leon Harrison of St. Louis and

Dr. Magnes. Dr. Magnes repeats his story. His manner of speaking is not different from that at the smaller meeting. There is no attempt at oratory—no effort at dramatic effect.

What America Means.

“The people of whom I have told you do not know where to turn, except to you and to me—to America,” he concludes. “As soon as it is discovered you are from America, a whole city seems to spring up from the ground. Every person has an address in his hand—written down on the back of an old envelope, on a soiled piece of paper. I remember every one of them—the men, the women—dirty because they had no water with which to wash; miserable, ragged, every one of them; each one with the address of some one in America.

“I had never before known what America meant, although I have been away from America and have lived in America. America means everything to the Jews of all Europe, now—everything.”

And, what does the audience answer as Dr. Magnes ends his appeal?

What an Audience Answered.

The answer is in cash and in pledges. There are contributions of \$100,000 each, others of \$50,000, of \$40,000, of \$25,000, of \$10,000, of \$5,000, of \$1,000. There are \$500 contributions, others of \$250, others of \$100, and still others of \$50, of \$20, \$10, \$5 and \$1. Young Jewish girls bear to the platform baskets heaped high with bills, heavy with silver, with nickels, dimes and pennies—even bits of jewelry. Three million dollars is the total, the largest sum ever contributed for philanthropy at a single meeting, in the world's history!

But this is not all. Dr. Magnes has asked his hearers to pledge \$10,000,000 additional, during 1917, alone. He knows the three million Jews in the United States have already given, at the time he speaks, more than \$2.00 each for every man, woman and child towards the cause of war relief. But he declares the needs of the present and of the immediate future require still greater sacrifices, if the race in America is not to be recreant to its duty. And this, in the face of the fact he knows also the Jews

have sent abroad more than six times the per capita sum contributed by the 97,000,000 non-Jews in America to every form of war relief—Belgium, France and Germany included. In other words, up to the time of the Carnegie Hall meeting, the sympathy of non-Jews for the afflicted peoples in Europe was expressed in money contributions totalling less than \$28,000,000—only about thirty cents per capita.

This meeting is but typical of many other great meetings held throughout the land and at which the most noted orators of the Jewish race have raised their voices in behalf of the suffering millions across the seas. Thousands of dollars have resulted from each of these meetings. Chicago, Kansas City, Philadelphia, St. Louis, Boston, San Francisco, Los Angeles—East and West, North and South,—wherever large numbers of Jews are to be found, the answer has been the same. And in the towns and villages, and in the country-side, there have been smaller meetings, but in each case the story has been no different—money poured out spontaneously wherever the message has reached.

Julius Rosenwald's Million Dollar Gift.

Whenever there has been the indication that enthusiasm was waning; that the Jew in America has been in danger of lapsing into forgetfulness of the horrors visited upon the members of the race in Europe, means have been found to rekindle his sympathies, to quicken his natural impulse to give and to impress upon him the truth that starvation and death continue to make their ceaseless inroads upon the Jewish population of Europe—a condition only to be remedied by American dollars.

Thus it was, a few weeks ago, that both Jew and non-Jew had their attention once more focused upon the terrible plight of Jewry abroad through the largest individual contribution in the history of all war relief, the gift of Julius Rosenwald, of Chicago, head of the great firm of Sears-Roebuck Co. Mr. Rosenwald pledged to the cause of war relief out of his own pocket the sum of one million dollars.

But Mr. Rosenwald full well realized that the giving of this sum, large as it is, constitutes but a drop in the bucket as placed against the needs of the situation. He realized that in order to make his contribution count to the fullest it was necessary to make it prove the stimulus by which other Jews should do their

part as their circumstances permitted. Accordingly, he conditioned his gift upon the understanding that he would give ten per cent. on all the moneys contributed by the rest of American Jewry up to November 1, 1917, in amounts of \$100,000 on each \$1,000,000 collected up to \$10,000,000.

The offer was made through the American Jewish Relief Committee, but included in its terms the sums raised, not alone through that committee, but through the other constituent committees of the Joint Distribution Committee, the Central and the People's Relief Committees.

In this manner it was possible to stimulate every section of American Jewry to renewed activity in behalf of the war sufferers; to unite in the common purpose of speedily raising an additional \$10,000,000 every Jewish man and woman in America.

One of the great advantages of Mr. Rosenwald's unprecedented example was the wide attention it secured in the press of the country, for the following letter announcing the gift was published broadcast throughout the United States:

Chicago, March 9, 1917.

Mr. Louis Marshall, Chairman,
American Jewish Relief Committee.

Dear Mr. Marshall:—The marked change for the worse which has taken place in the condition of our co-religionists in belligerent lands, so graphically outlined by Mr. Jacob Billikopf, has impressed upon me most acutely the great need of raising immediately the \$10,000,000 fund which American Jewry is endeavoring to collect.

In the hope that the urgency of the situation will be brought home to the Jews of the United States, I make the following offer:

I will donate to the relief fund an amount not to exceed one million dollars conditioned as follows:

For every million dollars collected after March 1st I will contribute \$100,000, but in order that results may be obtained with sufficient rapidity, at least in some small measure to meet the present crying needs, I put a time limitation—until November 1, 1917—upon this offer.

I sincerely believe that no greater crisis in the history of the world has ever existed, where literally millions of people are on the verge of starvation.

Trusting that the total amount of \$10,000,000 will soon be collected and wishing you Godspeed on your noble errand, I am,

Sincerely yours,

JULIUS ROSENWALD.

A Message from President Wilson.

Burdened as was President Wilson, just at this time, with the portentous prospect of the United States entering the world conflict, he, nevertheless, again showed his sympathy with the Jewish sufferers in the war zones and with the efforts of American Jewry to ameliorate their condition by sending a personal telegram to Mr. Rosenwald.

As was true of Mr. Rosenwald's announcement, the President's telegram was widely published and drew more attention to the cause. Under date of March 29th, President Wilson wired:

Your contribution of \$1,000,000 to the \$10,000,000 fund for the relief of Jewish war sufferers serves democracy as well as humanity. The Russian revolution has opened the door of freedom to an oppressed people, but unless they are given life and strength and courage the opportunity of centuries will avail them little.

It is to America that these starving millions look for aid and out of our prosperity, fruit of free institutions, should spring a vast and ennobling generosity. Your gift lays an obligation even while it furnishes inspiration.

The effect of Mr. Rosenwald's offer was to at once cause the formulation of plans by all the committees engaged in raising funds, whereby the \$10,000,000 should be secured before the expiration of time fixed by him and whereby his \$1,000,000 might be obtained in full.

The American Relief Committee immediately organized a campaign committee, electing to the chairmanship the Hon. Henry Morgenthau, ex-Ambassador to Turkey. The Central Committee arranged a propaganda tour of concerts to be given throughout the United States by the Rev. Joseph Rosenblatt, Cantor of the Congregation Ohab Zedek, of New York, the first of which was held at the New York Hippodrome.

This meeting resulted in one of the most unusual outpourings of Orthodox Jews, largely speaking Yiddish, in the history of the country. The entire programme, with the exception of one or two of the speeches, was in either Hebrew or Yiddish, and the speakers included Judge Otto A. Rosalsky, of the Court of General Sessions, New York City, the Rev. Hersh Masliansky and Nathan Straus. Mr. Masliansky in the Yiddish tongue moved

many to tears, and the six thousand persons who packed the vast amphitheatre to the doors, though all in moderate circumstances, responded with \$66,000, in cash and in subscriptions, which it is sought to make number 100,000, the amounts to be paid in instalments. Morris Engelman had charge of this meeting, and was very largely responsible, through his personal efforts, for its success, though Harry Fischel, Stanley Bero, Rabbi Teitelbaum, Albert Lucas and other officers of the Central Committee contributed to the results, which formed another proof of the strength and cohesiveness of this representative committee of middle class Jews.

The People's Committee held a mass meeting at the Manhattan Opera House, New York City, which was addressed by Dr. Stephen S. Wise, Dr. Shmarya Levine, Abraham Cahan, Sholom Ash and Baruch Zuckerman. More than 1,000 self-taxation pledges of small weekly amounts, totalling about \$10,000, were received at this meeting and the People's Committee has arranged to carry out this plan throughout the entire country.

Sounding a Clarion Call.

The first step of the American Committee's campaign was the calling by Mr. Morgenthau of what was described as a National Emergency Conference, composed of delegates from various parts of the United States representing the Committee in their respective communities. This conference, held at Temple Emanuel, New York City, on Sunday, April 15, brought together the most prominent members of this committee, to the number of about 500, who later in the day were the guests of Mr. Jacob H. Schiff at one of the most notable dinners ever held in America.

Among the active participants at the conference, at which plans were made for an intensive campaign on the part of the Committee to cover every section of the country, were: Mr. Marshall; Mr. Morgenthau; Mr. Schiff; Felix M. Warburg; Jacob Billikopf, of Kansas City, Mo., Executive Director of the American Committee's campaign; Louis E. Levy, of Philadelphia; Herbert H. Lehman, Treasurer of both the Joint Distribution Committee and the American Relief Committee; Cyrus L. Sulzberger, Secretary of the American Committee; Dr. William Rosenau, of Baltimore; Rabbi Joseph Leiser, of Joplin, Mo.; Rabbi D. De Sola Pool, of New York; A. Leo Weil, of Pitts-

burgh; A. C. Wurmser, of Kansas City; the Rev. Dr. Moses Hyamson, of New York; Rabbi Jacob Tarshis, of Allentown, Pa.; David M. Bressler, of New York; Lessing Rosenthal, of Chicago; Otto Irving Wise, of San Francisco, Cal.; Harry Cutler, of Providence, R. I.; the Rev. Dr. Edward Calisch, of Richmond, Va.; Dr. J. H. Stolper, of Muskogee, Okla.; Rabbi M. Baron, of Cumberland, Md.; Rabbi H. A. Guinzberg, of Wilkesbarre, Pa.; Leon Fellman, of New Orleans; Judge Solomon Newcorn, of Plainfield, N. J.; H. P. Koppleman, of Hartford, Conn.; J. Stern, of Chrome, N. J.; George Pick, of Chicago; Max Adler, of Chicago; Rabbi Marvin Nathan, of Philadelphia; Marcus M. Marks, President of the Borough of Manhattan, New York City; the Rev. Dr. H. Pereira Mendes, of New York; Rabbi Clifton Harvey Levy, of the Bronx; David Brown, of Detroit; Supreme Court Justice Samuel A. Greenbaum, of New York; Jacob Asher, of Worcester, Mass.; Col. Isaac M. Ullman, of New Haven, Conn.; Isidore Hershfield, of New York; I. Berger, of Asbury Park, N. J.; David H. Gross, of Kansas City, Mo.; Benjamin Nathal, of Camden, N. J., and the Rev. J. M. Kowalsky, of New York.

As at other meetings, where Jews have gathered to consider measures for raising war relief funds, this Emergency Conference could not but impress the non-Jew by its Democracy; by the freedom of utterance it provoked; by the opportunity afforded to all, whether a leader or a follower, to express his frankest views.

The conference resulted in a definite plan for dividing the nation into districts, under competent leadership; for assessing upon the several States the amounts which, by virtue of the size of their Jewish populations, they should be expected to contribute toward the \$10,000,000 sought; and the suggestion was even made that a complete census of the Jews of the United States be taken, in order that not a single man, woman, or child able to contribute should evade his or her duty.

A Declaration of Americanism.

As the first national gathering of Jews held since the declaration of war between the United States and Germany it was additionally interesting by reason of the patriotic note it sounded; by reason of the evidence, abundantly given in the addresses delivered, of the loyalty to America of every Jew present, and as

finally expressed in this resolution introduced by Mr. Herbert H. Lehman, and unanimously adopted:

At this time when we are gathered to consider the grave needs of the millions of Jewish victims of European autocracy, it is peculiarly fit that we declare our abiding faith in the sacred cause of democracy, founded on justice, equality and humanity and that we bear witness to the blessings of free institutions as exemplified by our glorious country. We, therefore, tender to the President of the United States, our whole-hearted support and pledge to this, the land of our birth, or adoption, our deep devotion, and to that humanity which has compelled a peace-loving people to take arms in furtherance of its behests, we, as Americans, in common with our fellow-Americans, dedicate our lives and our fortunes.

Jacob H. Schiff's \$500,000 Dinner.

But of all the events which have taken place, of all the factors which have served to secure the vast sum, thus far contributed by the Jews of America to their co-religionists in other lands, in the three years since the war, it is doubtful if any has been more impressive than the dinner given by Mr. Jacob H. Schiff to the delegates to this Emergency Conference and which was held at the Hotel Savoy, New York City, on the evening of April 15th.

Here were gathered together, for the most part, but the representatives of one section of American Jewry, those constituting the American Jewish Relief Committee. And by these men and women, not exceeding several hundred in number, was contributed, before the evening was over, about \$500,000 in cash and in pledges.

And there was probably not one in the assemblage who had not already given again and again to the same cause; some had contributed very large amounts at the meeting held but a few months before at Carnegie Hall, notably Mr. Schiff and Nathan Straus, both of whom once more led the way with large gifts, the first with \$100,000 and the second with \$50,000.

Magic in Mr. Schiff's Name.

Mr. Schiff had issued his invitation with the object, it was stated in them, of providing the delegates with the opportunity of personally meeting Mr. Rosenwald and Mr. Morgenthau. But

it is probable that there was no one present who did not realize acceptance of the invitation meant that he would once more be called upon to respond to the call to give to the cause of war relief. And yet, such is the magic of Mr. Schiff's name with American Jewry, that it is doubtful if any one declined the invitation who could, by any possibility, be present.

In addition to Mr. Schiff, Mr. Rosenwald, Mr. Morgenthau and Mr. Straus, other speakers comprised many men foremost in the leadership of American Jewry. Among these were: Felix M. Warburg, Louis Marshall, Herbert H. Lehman, Congressman Meyer London, Dr. Judah L. Magnes, and Dr. Maurice H. Harris, of Temple Israel, New York.

The addresses were stirring, they were patriotic, but they differed from the ordinary addresses heard at banquets, for there was none that was not marked by deep emotion, by a note of sincerity and feeling quite unusual in any gathering.

The proceedings began with a toast, which was proposed by Mr. Schiff, and which was drunk standing, to the President of the United States. Mr. Schiff then sounded one of the key notes of the gathering, when he expressed the joy of American Jewry over the liberation of Russia from the shackles of Autocracy and of the coming to that country, after a wait of centuries, of the new found Democracy of the Russian people.

Effect of New Russian Democracy.

That it is the duty of American Jewry to assist their brethren in Russia to realize to the fullest the opportunity which, now, for the first time is theirs, was the burden of Mr. Schiff's address. This can only be done, he insisted, through liberal pecuniary aid to make it possible that the broken down men, women and children of Russia be given the means of life.

That a profound impression has been made upon American Jewry by the changed conditions in Russia and that these conditions will have a large effect upon the future raising of relief moneys was the tenor of all the remarks, although the plea in behalf of Jewry in other nations, affected by the war, was by no means overlooked, for the viewpoint was taken that the great mass of Jewish non-combatants, innocent of either the causes producing the war, or of prolonging its terrors, must, of necessity, not be left to suffer unaided.

Mr. Rosenwald, the second speaker, deprecated his own magnanimous gift, submerging his personal contribution in a general plea for the co-operation of all Jews in order that he might be made to give to the farthestmost penny of his pledge. He, too, referred to the remarkable changes in Russia and the additional reason, therefore, why American Jewry should respond with alacrity to the cry of the whole race in Europe. He further declared the sufferings of the Belgians, great as they are, are as nothing to the plight of the Jews. The Belgians, he said, had been fed, no matter how poorly. But millions of Jews had been left absolutely to starve.

Mr. Morgenthau told in simple words how he had been led to accept the chairmanship of the American Committee's Campaign and made a virile, effective and remarkable plea to his hearers to give and to give yet again.

But the speech-making only got fairly under way, with typical Jewish enthusiasm, when Louis Marshall announced that throughout the country many men had come forward to duplicate either for states or for the communities in which they live the offer of Mr. Rosenwald. In other words, that there were many Jews throughout the land, prosperous and successful, who recognized the obligation resting upon them and would therefore contribute, by states or cities, ten per cent. of the sums raised by others in their communities. He announced the following who already had agreed to this generous offer:

The Ten Per Cent. Roll of Honor.

Within the States: Gov. Simon Bamberger, Utah; Gov. Moses Alexander, Idaho; Ben Selling, Oregon; Adolph S. Ochs, Tennessee; S. R. Travis, Oklahoma; E. M. Chase, New Hampshire.

Within the cities: Felix Fuld, Newark, N. J.; Morris Levy, Omaha, Neb.; L. B. Finkelstein, Wellsboro, Pa.; Jacob Epstein, Baltimore, Md.; M. G. Michael, Athens, Ga.; I. H. Nakdimen, Ft. Smith, Ark.; J. G. Joseph, Buffalo, N. Y.; I. W. and B. Bernheim, Louisville, Ky.; M. Gardner, Rome, N. Y.; Falk Bros., Pittsburgh, Pa.; I. Friedman, Massena, N. Y.; Leopold Adler, Savannah, Ga.; Daniel Rothschild, Ithaca, N. Y.; D. R. and I. R. Travis, Kansas City, Mo.; Mr. and Mrs. Jacob Fish, Mr. and Mrs. Isidore Wolff, Mr. and Mrs. Samuel Rosoff, Peekskill,

N. Y.; Harry Grubinsky, Kalamazoo, Mich.; Jacob Dittenhoefer, St. Paul, Minn.; Simon W. Rosendale, Albany, N. Y.; M. Brownstein, Lewiston, Me.; Gustave A. Effroymsen, Samuel E. Rauh, Indianapolis, Ind.; Isaac Weinstein, Waterbury, Conn.; J. R. Einstein, Kittanning, Pa.; S. S. Bloch, Wheeling, W. Va.; Davidson Bros., Sioux City, Ia.; Jacob Meyer, Riverhead, L. I. Mark Livingston Estate, Bloomington, Ill.; C. M. Guggenheimer, Lynchburg, Va.; Ralph Bros., Easton, Pa.; the Joseph and Pollack Families, Cincinnati, O.; Isaac Rubin, Minneapolis, Minn.; Hyman Krupp, El Paso, Texas; Sidney L. Herold, Shreveport, La.; Samuel B. Asia, Tacoma, Wash.; Henry Kleinberg, (Resident of Ellensburg), Seattle, Wash.; Leonard I. Frank, Chattanooga, Tenn.; Julius Freud, Detroit, Mich.

Then came an announcement which stirred every person present—men and women—to a wave of enthusiasm which has seldom been witnessed in any assemblage. In Mr. Marshall's words it was as follows:

"Mr. Jacob H. Schiff, during the past week, wrote to me that he is prepared to give the sum of \$100,000 to be applied to the establishment of a hospital unit to be presented by American Jewry to the Russian people in recognition of the emancipation of the Jews and of the confidence, the admiration and the love which the American Jew now bears to Russia as having given, at last, to all people living within its domain, equality of right.

"We are in communication with the proper authorities for the purpose of obtaining permission to make this gift and I can say that I have pledges from a considerable number of Jewish surgeons and physicians of Russian birth and Russian parentage who are prepared to give their time, their energy and even sacrifice their health and their lives, if need be, for the purpose of carrying out this beautiful idea."

Golden Words and Golden Gifts.

But this was not to be all. Mr. Schiff here called upon Dr. Magnes, who, again, with his matchless oratory, produced a golden flow of money to meet his golden flow of words. With even voice, scarcely raising it above the tone of ordinary conversation, he said in his peroration:

"My brothers and sisters, I ask you in these great, momentous days, a time when history is giving birth to worlds and to

lives, shall we be small men in a large time, or shall we not rise to our full stature as free Americans, as free Jews, battling for the freedom of our eternal people? Money is asked, will you not give that and make this money a flame of fire so that all the world may be lighted and all the world may be warmed—open your hearts, free your minds, lift your spirits and the blessing of the God of Israel, who neither slumbereth nor sleepeth, will rest upon you.”

And then came the outpouring of money. Such an outpouring as is nowhere possible except in a Jewish gathering. Dr. Magnes had, indeed, as on previous occasions, opened the well-springs of the heart. Mr. Nathan Straus immediately arose.

He said: “I never envy any man for what he does, but I am terribly jealous that I can’t go Mr. Rosenwald one better. I don’t like to get up and make a speech, because I can’t. I will again give \$50,000 now to start with.”

Nathan Straus’ Sacrifice.

Pandemonium was loosed. When he could be heard Mr. Schiff declared he knew it to be a fact that Mr. Straus had gone without many of the comforts and pleasures to which he had, for a lifetime, been accustomed, in order to do what he had done and that Mr. Straus had set a worthy example to many Jews far richer than himself.

Mr. Marshall then arose to announce additional gifts and to receive additional ones. From then on, for two hours, there was a constant rush of men and women to give. First came a telegram from A. D. Lasker, of Chicago, to the effect that that city was prepared to raise \$1,000,000 in its campaign just gotten under way.

Then followed these announcements:

Judge Leon Sanders, for Independent Order of B’rith	
Abraham	\$25,000.00 to 50,000.00
Felix M. Warburg.....	25,000.00
Julius Kayser	25,000.00
M. M. Travis	25,000.00
C. A. Wimpfheimer	25,000.00
James Speyer	10,000.00
Mrs. Felix Fuld, through Newark Committee.....	10,000.00
Louis Bamberger, through Newark Committee	10,000.00

Max Adler, through Chicago Committee.....	10,000.00
Herbert H. Lehman	10,000.00
Samuel Untermeyer	10,000.00
In memory of Mr. Adolph B. Ansbacher.....	5,000.00
H. P. Goldschmidt	5,000.00
George Pick	5,000.00
Aaron Naumburg	5,000.00
Henry Wineburgh	2,500.00
S. Schinasi	2,500.00
Harry Sachs	2,500.00
Mrs. Mayer Lehman	2,500.00
Mr. and Mrs. Jerome J. Hanauer	2,500.00
R. Sadowsky	2,500.00
S. G. Rosenbaum	2,500.00
Max Lissberger	2,500.00
Benjamin Lissberger	2,500.00
Nathan J. Miller	2,500.00
Sigmund Eisner	2,500.00
Harry Bronner	2,500.00
Jacob Hilder	2,000.00
M. J. Sulzberger	1,500.00
B. Hochschild	1,500.00
Mr. and Mrs. Julian W. Mack, through Chicago Com.	1,500.00
Abraham Wineburgh	1,000.00
Arthur Sachs	1,000.00
Jacob H. Rossbach	1,000.00
Leopold Rossbach	1,000.00
Bernard E. Pollak	1,000.00
Hon. M. Warley Platzek.....	1,000.00
Robert B. Hirsch	1,000.00
Walter Naumberg	1,000.00
J. B. Greenhut	1,000.00
Samuel Eiseman & Co.	1,000.00
Martin Beckhard	1,000.00
Mr. and Mrs. August Harmon	1,000.00
Morris S. Barnet	1,000.00
Julius J. Dukas	1,000.00
William Fischman	1,000.00
Adolph Kastor	1,000.00
Moses Newborg	1,000.00
H. B. Rosen	1,000.00
Louis J. Robertson	1,000.00

Julius Schwartz	1,000.00
Albert Stern	1,000.00
S. N. Travis	1,000.00
Mr. and Mrs. Israel Unterberg	1,000.00
Frank Wolf	1,000.00
Max Weinstein	1,000.00
Sol. Wexler	1,000.00
W. J. Wollman	1,000.00
Col. and Mrs. H. A. Guinzburg.....	1,000.00
H. Gardner	1,000.00
E. Berolzheimer	1,000.00
Richard Sidenberg	1,000.00
Reuben Arkush	1,000.00

And so the names rang out, some for large, some for smaller amounts, all giving, it would seem, what they could, down even to contributions of \$50 each, and the whole making a total of cash received on a single evening of about \$500,000, with pledges from individuals and from communities throughout the country of a round \$2,000,000 additional.

Thus we find, that, within little more than a month from the date of Mr. Rosenwald's offer, American Jewry is ready to claim \$200,000 of the amount he pledged as an individual, with little doubt remaining that long before the time limit he has fixed his whole contribution of \$1,000,000 will have been called for.

Turning Heart Throbs Into Millions.

We marvel at what has been done. We marvel still more at what it is proposed to do. We realize it is one thing to set afire by spirited words and phrases that come direct from the heart, auditoriums filled with excited, sympathetic people whose blood leaps in their veins; quite another to turn into millions of money these sympathies and tears.

And even more difficult is it to actually gather in this money from the rich, the middle class and even the very poor, without too great a percentage of cost in the collections—the rock on which many a charitable enterprise of America has foundered. It is in saving cost the Jew of America, who has been aiding his co-religionists abroad, has excelled all his compeers.

Day by day, for more than two years now, he has been causing money to come in in one continuous flow for his relief funds,

checks, big and little, the cash contributions of the small business man, down even to the dime, the nickel, the penny of the greenhorn operator at a machine, the Yiddisher lately landed here, who can speak scarcely any English, yet who dribbles in his little payment every week.

The Jews' Biggest Achievement.

This collecting of millions, at a cost per million, of practically nothing, has been the American Jew's biggest achievement. Yet, the way he has done it has not been wonderful. It has simply been the close, scientific, practical application of modern business methods. A great financial machine, adapted to the situation's special requirements has been kept running, steadily, month after month. The way it has been run has compelled the admiration of every non-Jew who has been permitted a glimpse of its operation.

See what the American Jew had to do. He had to deal with a people like no other in the world, at one moment emotional, tearful, excited, ready to empty pockets, give jewels, make out checks; the next, cool, collected, calculating. More than this, he had many an element to handle, the millionaire, the multi-millionaire, grown rich in America, now fully Americanized; the people striving to get to the top, with a good start, though still not rich, ardent Americans all; a great group of Orthodox, prosperous, yet still supporting the old Faith of Moses in every detail, and the "foreigner," not yet a real American, filling the poorer quarters of a score of American cities.

"Kol Demay Achecho Tzeokim Eilecho" (The Voice of the Blood of Thy Brother Calleth Unto Thee), *"Hayesh Machov Kemachovy"* (Was there ever any sorrow like unto our sorrow?). These phrases were called out again and again when the great meetings were over, the excitement had died down and men who had sobbed and cried, and in those hours of compassion, had felt themselves willing to give their all to save their brethren abroad, found themselves once more in their accustomed haunts of trafficking, making each penny do the work of several, straining every nerve commercially.

"Hayesh Machov Kemaichovy" over and over again, in Yiddish circular and in English, the words were repeated and in every corner of the country Jews, rich and poor, were reached, not once, but many times, that the plea so eloquently made from the platform might

never lose its effect. No manufacturer sending out a group of salesmen, or mail-order house dispatching selling literature by the ton, ever "covered" "possibilities" more carefully, looked more closely into "prospects."

A Money Raising Machine.

A great, successful, admirably administered business edifice is reared—a triumph of money raising ingenuity. No great groups of administrative officers anywhere, with highly paid executives, rich furniture, costly arrays of secretaries and clerks. But, here and there, plain, simple, meagerly fitted out sets of rooms. Individually, for their personal affairs, the bankers and business men who have taken an active part in building up these Jewish relief funds, have in many cases costly suites and high priced staffs, but for this "trust" they hold so dear and in the handling of which they give free and without fee, many an hour that would be invaluable in the commercial world, not one single fraction of a dollar must be spent that can be avoided.

For only a Jew who came to this country with a few roubles, a mere handful of marks in his clothing, a generation ago, knows how hard it is to gain a dollar, even in the cause of charity; how easily a great part of that dollar may slip away in expenses. The war in Europe has brought one mighty lesson to America. It has shown what charity administration, on a great scale, may become; how unnecessary expenses may be eliminated and yet the utmost of efficiency obtained.

Simple furniture, groups of girl clerks, with here and there a man guiding them; not much room, and that little heaped up with persuasive literature, is the sight disclosed in all the offices. At some of these "headquarters" we find typewriting machines with Yiddish type and Rabbis who look almost as if they had that day come from Poland, Galicia, Lithuania or Palestine. These are the characteristics of the "arms" of the great machine with which modern Jewry, reaching out all over the country from its four stations in New York, first raised over Six Millions of Dollars and is now raising Ten more. It has been a mighty task to build up this huge machine, for many interests, many different sorts of men and women, many views of life, many phases of religion make up Judaism in America. Only consummate skill could have accomplished the weaving together of all for one common end.

The Wheels Within Wheels.

Three "Committees," each independent, each working along its own lines, make up the great machine. In New York's downtown financial center, at 52 William Street, where "big business" and banking and commercial houses operate on the hugest scales, and at 30 East 42nd Street, in the heart of New York's fashion center, close to Fifth Avenue, is the American Jewish Relief Committee, composed in the main of the very wealthy and in most cases the "Reformed"—that is, radical modern Jews of America.

Where the Brooklyn Bridge begins, in the most crowded section of New York, where from five o'clock on, each evening, clerks of both sexes, business men and factory operatives start to go home—at No. 51 Chambers Street—are three rooms where the Central Relief Committee holds forth, the organization that has appealed with a vast success to the Orthodox Jews of America; Jews that are living in comfort, not rich, but with hopes, slowly climbing up, true to the faith of their Fathers, still speaking Yiddish in their home-life, but stalwart Americans, just the same. From 30,000 of these people, or groups of people,—there have been over that number, of distinct contributions—the Central Committee has in a year and a half collected more than a million and a half of dollars.

King Midas and His Brother.

The poor Jew, however, would be unlikely to make his way to these headquarters to give his money. Rather he would not know how to. Yet Jewish relief admits of no distinction of persons. Here the Democracy, the true Democracy of the whole plan of fund raising plainly reveals itself. The nickel of the poor man is as good as the ten thousand dollar check of Baruch Eleazer Midas, the railroad magnate. No, not quite as good, of course, for it takes 200,000 nickels to make \$10,000. But the nickel is just as essential. In nickels, in dimes and in quarters alone, \$900,000, almost a million dollars, an incredible sum, incredible until it is seen just how it was assembled, has been collected in fifteen months.

The \$900,000 is the work of a third factor, the People's Relief Committee. Where rich Quakers of New York had beautiful homes three-quarters of a century ago, on a broad street

called East Broadway, is now the center of the poor, the struggling Jewry of the Metropolis, the abode of the "greener." It is here the Jew just landed in America generally takes up his quarters, for a little time at least. Except for some shop-keepers and real estate owners, push-cart men, tailors and the like are the chief factors in the population, the family income seldom running over twenty dollars a week. That family that is sure of twenty dollars weekly, steadily, is thrice prosperous. In the next generation its daughters will be found to have married well, its sons to have become prosperous professional and business men. To-day, however, the families are poor and struggling. Many have nothing like twenty dollars a week for the support of husband, wife and seven or eight children, mayhap the parents' parents as well. Yet from people like these in New York and their like in other cities and towns in every state \$900,000 for the relief of their suffering kin abroad has been raised in fifteen months.

The "People's" Committee.

At 196 East Broadway, by the great Jewish Educational Alliance, famed all over America, organized to teach Americanism and the American language and customs to the Jewish immigrant; adjoining a branch of the New York Public Library and but a square away from the center of Jewish newspaperdom, the third factor of this war relief collecting, the People's Committee, is established on the second floor of an old building, one flight up from the street. It deals only with the working classes, laboring to get in only the tiniest sums each week, but stretching out its manifold arms throughout the country, wherever there is a Jew or the sign of a Jew. It has regularly 5,000 to 6,000 volunteer collectors and on occasions as many as 15,000 to 20,000.

The authors of this book have come into less close contact with the officers of the People's Committee, than with those of the other two committees engaged in collecting funds, but have seen enough to realize that this committee has been a most essential factor in the broad plan of Jewish War Relief as undertaken by American Jewry. Representative Meyer London is the Chairman of the committee, of which Mr. Sholom Goldberg is treasurer, and Morris Zuckerman the general manager of the committee's office. Among the large number of other prominent

Jews active on this committee are: Sholom Ash, Alexander Kahn, Louis Lipsky and Morris Rothenberg, of New York, together with many others in the principal cities of the country.

The Instrument That Spends.

The three "committees" named simply collect. Day by day they add to their funds, guarding each penny of outgo jealously, heaping up their collections temporarily in banks. Enter now the fourth factor of all, what in a great business would be the sales department, as the three "committees" are the manufacturing end. The fourth organization, the Joint Distribution Committee, located at 20 Exchange Place, in the heart of New York's money district, sees that the funds reach their destinations, no matter for what part of the globe they are intended.

This Joint Distribution Committee is the simplest and yet most complex of machines. It is composed of representatives of the three other committees and includes on it men of superlatively great banking ability, some of the nation's best financiers. Among its members are men who have wide influence in Europe, in the countries of both groups of belligerents. Others are most agreeably regarded in Washington and throughout government and diplomatic circles generally. Working in concert with representative relief committees in the centers abroad and in the districts where help is most needed, these men have been able to send money where it has done the largest good, and in addition to this to transmit many thousands of dollars abroad to distressed families directly from their relatives here.

In a modest room a little group of men, quickly, make the moves and out goes a stream of money, cabled in a great sum and eventually to trickle into the smallest towns to buy bread and soup. The dimes of David of Cleveland, Jacob of Atlanta, Isaac of Los Angeles combined with those of others find their way into a village of Poland, Birsche; perhaps Daudi, or Schereschowo, there to save a mother's life, to bring back color to the cheeks of a tiny Isidore or a little Esther and make it possible for them to walk again.

Personal appeals best reach the rich Jew, appeals from his friends, business associates, even rivals in the world of trade. It is by such methods that the American Jewish Relief Committee and its branch committees in many cities get in the large

sized checks and the smaller ones. The American Committee, as was probably to have been expected, has raised the largest proportion of the total contributions for war relief—well over the \$4,000,000 mark.

One of its most effective methods of securing contributions has been through the formation of a Business Men's League, of which Jacob Wertheim was the chairman, and by which means financiers have appealed directly to other financiers of their acquaintance, cloak and suit manufacturers to cloak and suit manufacturers, lawyers to lawyers, merchants to merchants, not only in one city, but by correspondence and in some cases even trips, getting in touch with men of like pursuits in various sections of the country.

The most important men in Jewry from the viewpoint of wealth and social position, men whose names are known in every Jewish home and to thousands of non-Jews through the variety of their activities and the diversity of their achievements constitute the American Committee.

The Nation Embraced.

Not only in New York, but in every other city of importance in the United States, men of this calibre comprise the branch organizations the committee has established. The organizations in other cities have been sponsors for a series of great mass meetings which have been addressed by Rabbi Leon Harrison of St. Louis; Dr. Stephen S. Wise of New York; Judge Julian W. Mack, of Chicago; Dr. Nathan Krass, of Brooklyn; Dr. David Philipson, of Cincinnati; Mortimer L. Schiff, Dr. Magnes and other men, famed among their people, who have made transcontinental trips, time and again, to arouse sympathy in and support for the cause.

Some Strong Personalities.

The American Relief Committee's new campaign has had the advantage of some strong personalities in the forming and carrying out of its plans. There has been, in addition to Mr. Billikopf, who was called from important social and philanthropic work in Kansas City, Mo., especially to act as executive Director, Mr. George Creel, the journalist, now Army and Navy newspaper Censor, for the Government of the United States, by ap-

pointment of President Wilson, and who, prior to assuming his new duties, acted in an advisory capacity as to the committee's publicity.

There has also been Mr. Manny Strauss, who a year or two back, came to New York, unheralded and unknown, and whose genius for organization and for money getting was contributed early in the history of war relief work and, who later, by reason of his success, came to be consulted by the leaders of Jewry in their larger philanthropic undertakings. Nor should mention be omitted of Mr. Boris Fingerhood, who, as manager of the campaign, has performed with the efficiency gained from many years of experience, the vast amount of detail work involved.

The Committee has also had the benefit of the advice and co-operation of Miss Harriett B. Lowenstein, who has exerted a remarkable influence upon war relief work from the date of the organization of that committee, as she has upon every one of the many activities with which she has been identified. Miss Lowenstein's knowledge of conditions, both here and abroad, her open-mindedness and her ability to act and to advise with "charity toward all and malice toward none," have been important factors in the results accomplished.

What the Rabbis Have Done.

The work of the American Committee has further been greatly aided by the influence with their flocks of the Reformed Rabbis who have exhorted their congregations both to work and to give liberally.

Other systems have, however, been needed to reach the mass of Jews of the country. Some of these systems have been highly interesting and have shown much knowledge of psychology. The Central Committee, for example, has sent out great quantities of striking and cleverly illustrated literature, and has issued special appeals for special days, seasons and holidays, dear to Jews. These have been chiefly the work of Stanley Bero, manager of the committee's campaign, a bright, resourceful young Jew, long identified with philanthropic work and knowing intimately the traits of the persons, throughout the country, with whom he has had to deal. Here is one that comes with the most telling force to the Orthodox Jew enjoying every comfort in his American home:

YETZIATH MIZRAIM—THE EXODUS.

The millions of the Children of Israel gladly went forth from Egypt. It was the beginning of a journey which was to end in the Promised Land—freedom, happiness. How different the story now, the involuntary wanderings of modern Israel to-day! Fleeing before the invaders—driven by the defenders!

THE FIRST PASSOVER!

How joyous was the first Passover!

This Passover, what?

Mother and babies huddling in the biting cold; wives waiting in vain for the husband who will never return. And the children, who but yesterday sang the Hallel, and the Adir Huh, the Chad Gadyah and the other Festival hymns, now recite the Kinoth, as if it were Tisho B'ab. Mothers who had looked forward to dress their little ones in their best, have seen them clad in shrouds. Instead of singing a lullaby over their cribs, thousands upon thousands of Jewish mothers have rent their garments at their gravesides, where now they rest in eternal sleep.

MIRIAM AND THE WOMEN OF ISRAEL WITH
TIMBRELS IN THEIR HANDS SANG AND DANCED:

TO-DAY IT IS THE DIRGE OF DEATH—
THE HOUSE OF ISRAEL IS IN MOURNING.

The President's Proclamation.

Certificates were issued, stamps went out, little banks were distributed. In eighteen months the certificates brought in \$43,000, the stamps \$73,000. In February, 1915, President Wilson was induced to issue a proclamation appointing a National Jewish Relief Day, for which contributions were especially asked. Proclamation certificates of varying denominations were given in return for contributions and brought in \$97,000. This year there has been the "Week of Mercy," which has secured more for the cause. For this the relatively small municipality of Sioux City, Iowa, alone gave \$8,000 and from Attleboro, Mass., where there are only thirty-five Jewish families, there came \$1,426. The "Week of Mercy" of 1917 has already netted over \$60,000 with the returns from many distant points not yet in.

A picture in a circular sent out shows the weary march of Jewish refugees in Poland. They are foot-sore, hungry—suffering beyond belief. One bearded Jew carries a starving young girl in his arms. Beside him is an old, almost exhausted Rabbi, bearing the scrolls of the Ark of the Covenant. The picture is pitiable, piteous. Under it is this cry to American Jewry:

“Suppose **you** and **yours** were in this march?

“America has indeed been a blessing to you. Be a blessing unto your people!” says another printed appeal.

To direct the Yiddish part of the Central Committee’s campaign, Rabbi Aaron Teitelbaum was fortunately secured. Rabbi Teitelbaum is a man of wide attainments, of much aggressiveness and possesses a keen insight into the minds and hearts of the very large number of Jews speaking Yiddish to which the committee has appealed.

The Central Committee’s Task.

The chairman of the Central Committee is Leon Kamaiky, proprietor of the Jewish Daily News of New York and who has lent prestige and confidence to the efforts it has put forth. Among the vice-chairmen are: Peter Wiernik, editor of the Jewish Morning Journal of New York, another man with large influence among the Jewish population of the metropolis, and Rabbi Israel Rosenberg, Rabbi Meyer Berlin, and Julius J. Dukas.

Much of the active direction of the work has devolved upon the committee’s treasurer, Harry Fischel, who has unselfishly devoted practically all of his time to the work, though a man of large business interests. Mr. Fischel has had upon his shoulders the detail of recording and acknowledging the thousands of individual contributions and has had, as well, a large part in the planning and prosecution of the successful appeals for funds.

Yet money does not always come easily, quickly. The speakers who address gatherings do not always find it easy to impress upon their hearers the urgent need, the dire necessity. Once the story “gets over,” however, the response is, almost without fail, generous. In a St. Louis synagogue some months ago the Rabbi, an Orthodox Jew, had besought his congregation to give a certain sum. The individual contributions were small. The people were not deeply moved. They were, indeed, apathetic.

The Story of the Watch.

Finally, the Rabbi took from his pocket a huge, old-fashioned silver watch. It was the gift to him from his congregation in Poland before he came to America.

"I cannot wear this watch while our people are suffering, while our brothers and sisters starve," he told his hearers. "I shall give this watch to save them," he added, as he placed the ancient time-piece in one of the collection vessels.

This act struck home. It aroused the congregation to the true significance of the situation abroad.

A man of the congregation stood up.

"We will not allow our Rabbi to make this sacrifice," he said. "Let him keep the watch. I will give \$50 to buy it, and will give it back to him."

"That is not enough," said another man. "The watch is worth more than that. I will give \$70!" Still others bid to buy the watch to return it to the Rabbi, the proceeds to go to the war sufferers. Finally \$120 had been raised in this way.

Other examples of self-sacrifice as striking as that of this Rabbi have been many. It has not been at all unusual for young women, with the consent of their intended husbands, to give their engagement rings. This has occurred over and over again in different parts of the country. Wives have even given their wedding rings. Children their baubles and trinkets.

Going After the Mites.

With the working people among the Jews, pledges of five or ten cents and sometimes, though not frequently, up to a quarter, the amounts collected weekly, have been the most successful. So well has this system worked out, that the People's Relief Committee is planning in the near future, in the cities and towns throughout the country, block to block collections in which every Jewish family in the working class will be visited weekly. It is known that many are now missed, and will not contribute unless they are personally approached, and the relief work explained to them in their own tongue.

Strangely enough, New York does not lead relatively in this collection from the working people. Cleveland is ahead, with Detroit second, and Boston third. Kansas City has done

admirably. Los Angeles has made one of the best records, and for its size, little Perth Amboy in New Jersey, very nearly leads the country.

The collectors are chiefly women, and they find their most satisfactory results in dealing with the women of the families they visit. Eighty per cent. of the women who agree to contribute weekly keep to their word. The collectors carry little books containing blank receipts for five and ten cents and give one of these for every payment. The collectors wear a pale blue ribbon on their arm with the name of the People's Relief Committee printed upon it. The ribbon constitutes the collector's credentials. The collections are usually made on Sunday.

Another profitable source of revenue with the People's Relief Committee has proved the Jewish balls and other social functions, weddings and the like, in the public halls in the big cities. The collectors have no difficulty in gaining admittance, and are allowed to circulate among the guests. As much as \$150 has been collected at a single affair. Very frequently as much as \$50.

Let us for a few moments examine the mechanism of this great charitable instrument, the workings of which we have described. Let us see how it was builded.

What Happened in 18 Days.

We find, in the first place, that the construction of the machine began even before its need was clearly apparent. In other words, with rare vision and understanding, of the potentialities of the war, in the causing of suffering and want among non-combatants, the first step toward American Jewish War Relief was taken on August 18, 1914, only eighteen days after the outbreak of hostilities among the chief belligerents. The men who started the great ball rolling were not the rich men of the race, nor the powerful. They were, as a matter of fact, Albert Lucas and Morris Engelman, secretaries of the Union of Orthodox Jewish Congregations of America. After several conferences these men, together with Dr. Bernard Drachman, President of the Union, on September 28, sent telegrams throughout the United States, to constituent congregations of the Union, appealing for funds. From that time until the present Mr. Engelman has volunteered and given his services unstintingly to the cause.

Here again we see the homogeneity of the race emphasized. For the more influential personalities in American Jewry did not hesitate to follow the lead of those less influential. The sharp divisions of opinion which characterize Jews, no less than others, were forgotten in the common cause. Reform Jew joined with Orthodox, Zionist with Assimilationist, and those best fitted to direct the work were chosen, irrespective of that faction in Jewry with which, in the ordinary course of events, they were identified.

The first conference led to the organization on October 4, 1914, of the Central Committee for the Relief of Jews Suffering Through the War, and it was but two weeks afterwards when the first remittances, \$5,000 for Palestine and \$5,000 for Galicia were forwarded by this committee.

On October 25, 1914, the second of the three relief committees, the American Jewish Relief Committee, came into being, while on November 27, of the same year, the Joint Distribution Committee was formed of representatives from the American and Central Committees.

Bridging Thousands of Miles.

Next came the organization within the Joint Distribution Committee by January 1, 1915, of the Remittance Bureau, which has forwarded money amounting to hundreds of thousands of dollars from American Jews direct to relatives in the stricken countries. Through this bureau an average of \$1,000 a day has been sent abroad—money which it was impossible to forward through any governmental or other private agency. In many cases the people thus reached could not even be located through other channels. Remittances are forwarded without cost to the sender. The bureau has also been the best means by which refugees in the warring countries could communicate with their relatives in America. Many affecting scenes have been enacted within the bureau when messages have been received by sons and daughters, brothers and sisters, parents and grandparents from relatives in far off lands who would otherwise have been lost to each other.

The third of the three committees constituting the Joint Distribution Committee, the People's Relief Committee, was formed on August 6, 1915. The three committees have organized

in every state in the Union, have collected funds from Cuba, Porto Rico, Alaska, Central and South America—even from China and Australia. Not a city or village in which a single Jew is to be found has been overlooked.

More Than \$8,000,000 Distributed.

To be exact, the last statement of Herbert H. Lehman, the treasurer of the Joint Distribution Committee, issued in April, 1917, shows a total of more than \$8,200,000, collected by the three committees and distributed by the Joint Distribution Committee. Not a part of Europe or Palestine where Jews are suffering has failed to receive assistance. To Russia has gone a total of \$2,150,000; to Poland and Lithuania \$2,414,634.04; to Austria-Hungary, including Galicia, \$1,578,000; to Palestine, \$805,288.69, and proportionate sums to Greece, Turkey, Syria, Egypt, Roumania, Servia, Smyrna, Bulgaria, Tunis, Algiers and Morocco, Switzerland, and to Russian Jews in France and Turkish Jewish refugees in Spain. Help has been extended to three continents and to fourteen distinct countries. Mr. M. M. Davidson, who has assisted the Treasurer in the office of the Transmission Bureau, has been an admittedly valuable factor in the intricate and frequently difficult work the Bureau has accomplished.

Relief ships with food, medicines and supplies have also been sent abroad through co-operation with the State and Navy Departments of the United States, and with the consent of foreign governments, and arrangements have been made for the bringing to America from the Far East of hundreds of refugees.

Not even the supplying of Matzoths for the Feast of the Passover was overlooked.

What the Women Have Done.

Not the men alone, but the women as well, have played a large part in this drama of humanity, this story of munificence, played a part not only as givers but as organizers.

Early in the war the Women's Proclamation Committee was formed. Its first object was to take advantage of President Wilson's Proclamation of 1915 in behalf of the Jews suffering in the war by selling the certificates issued by the Central Committee

to commemorate this unique event in American Jewish history. Its officers were: Mrs. Samuel Elkeles, Chairman, and Mrs. Harry Kraft, Treasurer.

Later, when the temporary work for which it had been formed was completed with satisfactory results, a permanent organization was founded with Mrs. Elkeles as Chairman, Mrs. Alfred Blumenthal, Treasurer, and Mrs. Albert Lucas, Executive Secretary. The Committee has branches throughout the United States, each engaged in the task of adding to the funds to alleviate distress.

A main office is located at 203 Broadway, New York City, and the funds collected are, like those of the three principal committees, distributed through the Joint Distribution Committee.

The Women's Proclamation Committee, as has been true of all the bodies engaged in raising funds, has been galvanized into new activity by the pledge of Julius Rosenwald and recently held a successful mass meeting in New York which was addressed by Dr. Stephen S. Wise, ex-Deputy Controller N. Taylor Phillips, of New York City, and a number of prominent women and at which steps were taken to intensify the effort of the Jewish women of America in behalf of the cause.

The Council of Jewish Women, a national organization, of which Mrs. Nathaniel Harris, of Bradford, Pa., is President, has also done much work for the cause and has contributed money from many cities.

Keeping Track of the Pennies.

It is possible to trace the expenditure of every dollar that, up to the present time, has been disbursed and to learn exactly whom the relief has reached. And what do we find? Not generalities, as is too frequently the case with large charitable undertakings, but a detailed record of the sums sent to every town and hamlet to which relief has gone with data showing how much additional relief is needed to meet the present situation. We find more than this. We know not only that so much money reached such a town in Poland, in Russia, Lithuania, Galicia, Palestine or elsewhere, but we know just how it was spent. For instance, how much was used for soup, how much for bread, how much for raiment, how much for fuel, and how many in-

dividuals were benefited thereby. We know still more than this. We know who are the persons thousands of miles away who have handled the expenditure of the funds with a capacity and zeal equal to those who have collected the money on this side of the Atlantic.

And all this has been accomplished at a total cost for collections and disbursements of less than three per cent.—less than three per cent. for the handling of funds, now past the eight million dollar mark—a little over \$200,000 for every expense, including executives, clerical hire, rent of offices, postage, cable charges, propaganda.

A Single Object in View.

The relief has been given with but a single eye to alleviating distress. There has been no thought of the nationality of the beneficiaries. And the Entente Allies, no less than the Central Empires, have recognized the impartiality, the thoroughly neutral spirit with which the relief work has been executed—and even now, with the United States engaged in the war, assurances have been received the relief work will be permitted to continue, not only with the co-operation of this government, but with that of all parties to the great conflict.

And what more! The same vision which caused American Jews to anticipate the need for relief and to meet that need as one man, has already caused them to anticipate the day of peace, and to prepare for the rehabilitation of their people in Europe, once the war shall end.

From Dr. Magnes has come the suggestion, endorsed not only by leading members of his own race, but by public men and financiers among non-Jews, of a gigantic loan, a loan that may reach into the hundreds of millions, to be made to the Jews of Europe after the war. The money advanced is not even to bear interest. The plan staggers the imagination, for the loan is to be made without security other than the "honor of the Jewish race, never yet dishonored, to repay it," to quote Dr. Magnes' own words.

To Build a New Europe.

It is his belief that from amid the ruins of the battlefields a new Europe, a new Poland, a new Galicia and a new Lithuania may be builded with America's help. He is convinced that if the Jews are given sufficient assistance with which to reconstruct their homes and to re-establish themselves in business, the inherent thrift, commercial instinct and probity of the race will be a sufficient guarantee to the lenders of the safety of their principal. There are, he points out, hundreds and thousands of Jews in Europe to whom the ties of birthplace are as strong as to those born in America, and to whom, no matter how far their fortunes might be advanced by coming here, were that possible, the thought of leaving the places of their birth would be repugnant. It is for such as these, the Jews of America are already planning help at the war's close—help that will make the temporary measures of war relief, great as they are, seem insignificant by comparison.

And what is the secret of these achievements, these still more wonderful plans for the future; what is the lesson to be drawn from them?

We must go deep into the Jewish character to learn the answer. The plight of Belgium has appealed with much force to Americans. Between America and France there is an ancient bond of sympathy, and many Americans, by ties of blood, are deeply attached to England and Germany. Why, then, is there such a discrepancy between the individual contributions of Jews and non-Jews for the sufferers of Europe?

His Brother's Keeper.

The Jew feels himself not abstractly, but literally, his brother's keeper. Firmly rooted in the Jewish character are religious teachings, which the Jew of to-day, no less than his forefather, feels must be lived up to.

To the American Jew, the extending of assistance has not been dictated by impulses arising from national origin; the Jew of Russian birth or extraction has given, irrespective of whether his money was to be used to succor the Jew in Russia, the Jew in Poland, or the Jew in Palestine. He has given because he is primarily a Jew, and his brothers and sisters of the race have

needed his aid. It is this characteristic which has made the Jew, in proportion to his means, munificent in his giving, in comparison to the non-Jew. For the Jew, by transplanting, does not lose his reverence for inherited teachings. While he may assimilate American customs, manners and political ideals,—becoming as staunch in his Americanism as any other—he remains, nevertheless, always a Jew. Through the centuries, his life has been dominated by Judaism rather than Nationalism. And the first teaching of Judaism is the brotherhood of man—*Gemiluth Chasodim* (Acts of Loving Kindness).

The Jew, inured to centuries of persecution, of suffering, is, furthermore, able to visualize as others cannot, the conditions abroad. The Jewish imagination makes real the word picture, the sufferings felt by the Jews in the steppes of Russia; the hunger experienced in the waste towns of Poland by the helpless men, women, and children; these and other ravages of war the Jew in America can grasp with a vividness impossible to a less sensitive and emotional nature.

And how does the Jew in America himself regard what impresses those who are non-Jews as a remarkable achievement, as an unusual example of generosity and personal sacrifice?

But the Jew Says, "Not Enough."

This from the latest appeal circulated by the Jews among their own people in the monthly "Bulletin" of the Joint Distribution Committee, illustrates the Jewish mind, the Jewish ideal in such an emergency as the present as perhaps nothing else could:

Have American Jews become callous to the sufferings of their brothers and sisters, fathers and mothers in the War Zones?

The question is asked in all sincerity.

Certain it is that our Jewry seems, in a large measure, to have lost sight of its manifest duty.

Has the novelty of giving worn off?

Does any Jew feel that he has done all that is required of him?

Do we labor under the delusion that the urgency of the situation is less acute than formerly; that less help is needed; that the pangs of hunger grow fainter with time; that be-

cause more have died, the living have ceased to suffer from cold, from starvation?

If there is any such delusion, it is time it was dispelled.

And yet American Jewry, with its own flesh and blood, involved in this maelstrom of agony, is complacent, self-satisfied, enjoying every good thing that money can buy, that peace and plenty can provide. In every city in our land Jews continue to enjoy material pleasures, to engage in festivities, to stage social functions, to boast of the prosperity that is theirs.

God of our Fathers!

It is as though we were making merry in a funeral house!

"The Bulletin's" Rebuke.

And in another issue of "The Bulletin," which has served a most useful purpose in informing the Jews of the country of the progress of relief work, under the title, "In War or in Peace, Who Carries Your Burden?" this appeared:

The entry of the United States into the war will make even more pressing than formerly the need of succor for the unfortunate Jews in every land. With increasing bitterness, increasing hatred, increasing stress among the armed forces of the nations drawn into the vortex, the suffering among the non-combatants is bound to become greater, the supplies of food and clothing which can be made available by the governments involved, except for the armed forces, to grow less.

In Russia there are, to be sure, great hopes for the future, but the future is not the present and political freedom, either now or in the future, will not feed the starving at this moment.

It is disgraceful that at such a time as this there should be so many among us who have not seen fit to do our share. This is all very well for weaklings, but unless willing to be so characterized, willing to be set apart and labeled as shirkers, as "slackers," to be known as persons, who, understanding our duty, still fail to heed the dictates of conscience, none can afford to rest under this stigma.

Seek out the shirkers, pillory them before the community, compel them to do their duty, shame them into giving; ostracize them if they will not heed the call of distress that echoes around the world.

Let Every One Do His Bit, Give His Mite. Out with the Shirkers! Carry Your Own Burden!

Surely, men and women, but a mere handful compared to the population of the United States, men and women and even children who have given more than eight millions of dollars to relieve suffering, who seek to give in the immediate future \$10,000,000 additional, and who yet revile themselves that they have not given enough, that they are selfish, complacent; surely this is not the Jew some have pictured.

No, this is not the Jew conjured up in fiction and the drama as greedy, grasping, avaricious, unscrupulous.

This is the real Jew, the Jew who adheres to an ancient faith, but who lives in the present; it is the warm-hearted, home-loving, sympathetic, sacrificing Jew; the Jew who has made real the principle of the brotherhood of man. It is, in short, the Jew who makes up the bulk of the race in every land.

How, we ask ourselves, once we know the real Jew, could we have been led to believe he was otherwise?

HOW TO GET COPIES OF THIS BOOK

Additional copies of this book will be sent postpaid to any address upon receipt of price, 15 cents each. Orders, accompanied by remittances, should be sent to Herbert H. Lehman, Treasurer, Joint Distribution Committee, 20 Exchange Place, New York City, or may be had by addressing American, Central or People's Committees or the authors, John W. Schmidt and Cromwell Childe, 32 Broadway, New York City.

FROM A. A. MOWBRAY
OF CHILDE & SCHMIDT.